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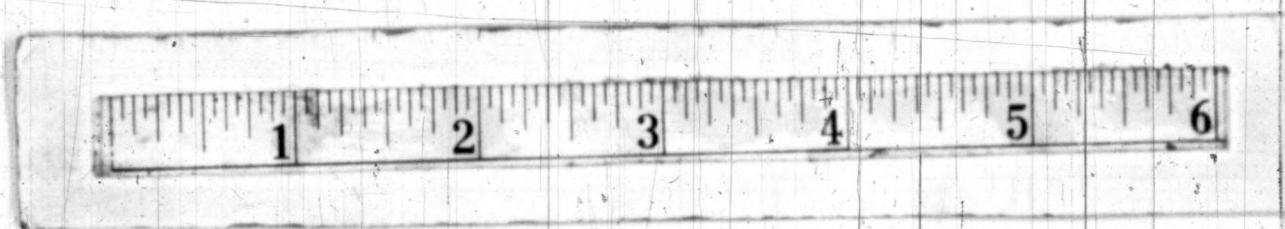
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THE
BAPTIST RECORD

MISSISSIPPI

1913

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The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JAN. 2, 1913.

NEW SERIES, VOL XV., NO. 1

KINGDOM BRIEFS

Brother G. W. Holcomb goes from Poplarville to Carriere.

Pastor W. B. Sansing goes from Yoakum to Stephenville, Texas.

Dr. I. W. Read finds a new \$5,000.00 pastor's home ready for him at Leland.

Brother Jno. Thompson moves from the pastorate at Gallman to that of Lena.

The church at Utica moves up to full time for this year, re-calling Pastor Flowers, who takes hold of the work with renewed courage and energy.

Why make an ado about "The Baptist Bible?" We have never seen one that wasn't a Baptist Bible! Give it a fair chance and it will make any man a Baptist man.

We heard a negro on the street make the remark that the high cost of living was because there were too many eating and too few working to make anything to eat. He didn't miss it much!

Brother L. F. Gregory goes from the pastorate of the Second church of Columbus to locate and preach at Shelby. He is not a stranger to the Delta work, having served well at Hollandale and Itta Bena.

Dr. Provine, not content with the good work of having a large addition made to the endowment of the college, is also working to secure a Carnegie Library with hope of success. "While ye'r gittin', git a'plenty!"

A card from Brother Martin Ball, at Paris, Tenn., tells of a delightful vacation among old friends. They have given him a genuine oration and he is reveling in the luxury of renewed friendship and brotherly remembrance.

Brother J. S. Deaton, now a student in Mississippi College, was married on the 26th of December to Miss Dollahite, of Love's Station, where he was formerly pastor. May the Father's blessing abide on this union, that the usefulness of both may be enhanced.

The Education Commission appointed by the last State Convention had its first regular meeting in Jackson last week. Three things were prominently before them: The tender of Clarke Memorial College to the convention, the expressed wish of the Woman's College to enlarge their capacity to meet the needs of another year, and the best means of co-operating with Mississippi College to raise the \$200,000 endowment, according to instructions of the convention. These matters will be further considered at a meeting to be held in Newton in about two weeks.

The Vicksburg Evening Post speaks with great respect of the speech of Captain W. T. Ratliff in that city in the interest of prohibition. The Captain is a trained fighter of forty years' successful experience. He is always there when the charge is sounded.

Brother H. W. Rockett goes to Courtland, where his correspondents may address him hereafter.

Ambassador Whitelaw Reid, the representative of this country to the English government, whose death occurred December 15, was once a school teacher, a newspaper correspondent and an editor. He became ambassador ten years ago and seems to have made good in all these positions.

Resolutions expressing the highest esteem of the church at Louisville for the retiring pastor, G. S. Jenkins, have been received. Testimony is given to his faithful and efficient work in every department. The membership has nearly doubled, Sunday School more than doubled, and mission collections increased in the same proportion. He has stimulated every good enterprise and worthy aspiration. We join with Brethren McCracken, Watson, Armstrong and Robinson and the whole church in their worthy tribute to this noble pastor.

"At Thy dear feet, once pierced for me
With cruel nails upon a tree
I lay my life for use by Thee.
Henceforth to know no anxious care,
With cheerful heart my load to bear,
My sole resort—believing prayer.

"No worry lest my work be stayed,
No hurry lest I be delayed,
By haste to prayerlessness betrayed.
Not careful to be praised of man,
But only to be taught Thy plan
What Thou wilt have me do, I can."

—Anonymous.

Doctor M. O. Patterson, of Newton, assisted Brother Eddleman, of Georgetown, in the ordination of L. Bracy Campbell to the work of the ministry. Brother Campbell was once a Catholic, has been and is now a teacher, but expects to give his life to preaching the Gospel.

The Christmas tree arranged for the children ministerial students at Mississippi College was a great success. About thirty-five shining faces of little folks and many others enjoyed it with them. This has probably come to be a regular feature of Christmas at Clinton.

Specially appropriate and interesting at this time is an article in the Youth's Companion for January 2, by the late W. T. Stead on "Americanizing Turkey." That country occupies the attention of the world today, and this contribution by one of the greatest of recent public men tells of the effect of Americans on Turkey. You will always find something good to read in the Youth's Companion.

The senior deacon of the First church, Jackson, has a way of identifying a Baptist church. He says that on a summer vacation he and his wife found a church of good appearance just across from the hotel and concluded to attend the service there.

They looked about for some mark that would indicate the denomination, but none appeared. They listened to the sermon and took part in the singing, all the while observing to see if they could determine what sort of church it was, but without success.

Just as the pastor was about to pronounce the benediction a brother stood up and wished to make an announcement. Permission being given, he explained to the congregation that there was a deficit in the expense account of the church and he hoped an effort would be made to make it up. The visiting deacon touched his wife with his elbow and said: "We are in the right church!"

CONTRIBUTED ARTICLES

SERMON SECTION

Moral Hookworm.

By Theo. Whitfield McComb, Miss.

I have read that numbers of people have hookworm and do not know it. I am sure that great numbers of people have moral hookworm, which is covetousness. Many do not realize that they have this trouble, and still others who know that they covet still do not count it a sin. And yet God forbids men to covet that which belongs to another. This is one of the ten commandments right along with the others that forbid stealing and lying and swearing. And yet I fear people do not realize it. You have heard them get up in meeting and confess appetites for drink, ungovernable tempers, unforgiving spirits, and the like. But it would create a sensation, indeed, for one of the members to arise and ask for the prayers of the church that he might not so much covet his neighbor's goods. Yet more people need the prayers of the church to combat this disease than the habit of drink. When a church near me had up in meeting some young girls for dancing, one of the members arose and said, "Brethren, if some of us older people could set these girls a better example of real sacrifice for Christ, and should then go and talk lovingly to them, I believe they would give up dancing."

"Thou shalt not desire thy neighbor's house, his field or his man-servant, or his maid-servant, his ox, his ass, or anything that is thy neighbor's." How does the Lord itemize this commandment? In reading the Old Testament you have doubtless noticed that the Jews were continually going off into idolatry. Well, you would think that Christians are free now from that tendency. But the New Testament says that covetousness is idolatry. And this sin is very prevalent now as it was then. It is the natural tendency of the human heart to covet, and the Savior said one day to a man, "Take heed and beware of covetousness." "Put away the wicked man from among yourselves."

Now, what does the Lord mean when He says, "Thou shalt not covet?" He means that you shall not allow yourself to desire anything that rightly belongs to another. Let me illustrate: there was a family there, was to get all the church and put as much as possible into the church. Now, in due course of time this church gave a parish social to the members. It was held on the lawn and everything was free including refreshments. I noticed this particular family arrive early upon the scene and take up a position near the ice cream freezers. Early in the evening had closed, these children were overheard saying that they had eaten respectively seven, six, five and four saucers of cream, besides cake in proportion. (I did not learn the figures on the mother.) They had fasted all the day previous, I am sure. Their conversation around the earthstone had been about how much of the churches' cream they would gobble up! The mother had said that she would manage to get near the

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temptation and a snare and many foolish and hurtful lusts such as drown men in destruction and perdition. For the love of money is the root of all evils which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows."

Now, in warning you about covetousness, I have a very serious thing to say to you, and that is, if you are really a covetous man you are not going to heaven. Saith the Scripture: (I Cor. 6:9-19) "Be not deceived; neither fornicators * * * nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God." I am not trying to frighten you, but I would not want you to stand in the judgment and say, "Pastor, you never told us about covetousness. We thought that to live respectable lives, to keep out of jail and from being called criminals by the world, we thought that was sufficient, and we never realized that some of us all the time had that fatal disease in our innermost hearts."

In the remaining part of this sermon I shall tell you how to overcome this trouble. In the first place, then, never allow yourself to meditate upon things that it would not be right for you to have. Some one has said that whilst birds may fly over our heads, yet we may keep them from nesting in our hair. Realize that in this matter of covetousness to control the mind is to control the heart.

The second suggestion is that you make it a point to act in a way the very opposite of the covetous way. Soon you will be as you act. Some one has told of a man who started into his smokehouse to get a ham for a needy person. The tempter told him to pick out the smallest one, but the man decided that in order to overcome selfishness in his heart he would select the largest ham. The tempter said, "You fool!" "Shut up," said the man, "or I will give the whole house full of hams." That is the way to eradicate the devil's tick. Years ago I started to tithe all that I received.

Two summers ago an aunt of mine was staying in a hotel in the mountains of North Carolina. While there she received a telegram, which so frightened her that she ran up and down the piazza of the hotel wringing her hands and crying out: "I know my son is dead, or has happened to some accident." My sister was much ashamed at the scene she was creating and ran after her and finally got the telegram from her clinched hands and upon opening it, found that it was not concerning her son at all. The aunt upon later coming home, however, developed pellagra herself and died. The doctors said that she contracted the disease while in the mountains of North Carolina. In other words, while she was so worried over the health of her son, she contracted a fatal disease herself. And, friends, while we are trying so hard to provide for our children, and whilst we look about at the faults and shortcomings of others, let us be careful that the disease of covetousness grows not in our hearts. Take heed and beware of this thing. "But godliness with contentment is great gain. But they that are minded to be rich fall into a

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church, and so, though I felt that I was in a trap, yet I felt that I could not help standing on the proposition. Well, I went home and went into a room where there was a clock well wound up. I made several efforts at prayer, ever glancing at the clock. The problem was, "how to fill up the thirty minutes of prayer on the subject in hand?"

I decided that the best way was to divide up the subject and pray for each individual and department of the church separately, and thereby the most time would be consumed. So I first prayed for the pastor for a while that he might have the co-operation of his members—for I was a pastor myself. I then prayed for the superintendent that he might lead the children to Jesus, for I remembered that Jesus wanted the children to come no matter whose children they were. I then prayed for each teacher by name, and then the cold members and the weak members and the sick; and let me tell you something, my brethren, before I knew it I was on a mount of transfiguration talking with my Master about each and all of his people in my town, and I forgot all about the clock, for, somehow, He was talking with me and my heart was burning within me, and withal, I was filled with love for everybody and had a most blessed time that night. I had come into that realm of God's grace according to that Scripture which says of a saint of old that "the Lord turned the captivity of Job when he prayed for his friends."

The Origin of Sprinkling and Pouring as Modes of Baptism.

R. S. Gayin.

II. SPRINKLING AND POURING RELICS OF PAGAN SUPERSTITION.

The first three centuries of the Christian era was an intensely chaotic period. Before the death of Paul grave heresies were finding their way into the churches. Scarcely had the last of the apostles wandered into exile on the isle of Patmos, before the work of sacramental corruption began. A religion whose essence can be touched with the hands, and seen with the eyes, has always accorded with the conceptions of sin-blighted, fallen man. Judaism, with all its gewgaw, bombast and tinsel, despising the spiritual nature of the organized Messianic Kingdom in the earth, first sought by all means possible to utterly destroy it. Failing in this, it then was sought to absorb it.

Paganism also did likewise.

Indeed, Christianity was assailed by every outward foe in all the earth, and threatened by every internal danger possible. The age of which I am writing has been described as the "period of religious system of inane speculation,

from which the east was delivered by the positive doctrines of Mohammed, and the west by the pure Christianity of the Teutonic nations."

Another affirms that an eager thirst for religious compromise was one of the main characteristics of the age—that it was an age of agitation and unrest, and uncertainty. "It was a period when India and Egypt, Babylon and Greece, were sitting together and gossiping like crazy old women, chattering with toothless gums

and silly brains about the dreams and joys of their youth, yet unable to recall one single thought or feeling with that vigor which once gave it light and truth."

Balaam's criticism of the men of Athens, that they were very much given to the worship of immunities, was largely true of the whole world during the first three centuries of the Christian era. There were religions many, and gods many. Superstition was rampant in the earth. Indeed, it was the very foundation stone upon which the religions of the pagan world rested.

Now, as might be expected when one considers the chaotic condition of this transition period of the world's religions, many of these strange and superstitious notions found enthusiastic and vociferous advocates within the pales of the Christian churches. For example, Mosheim, in his church history, Vol. I, p. 85, tells of the creation of many minor orders, before the beginning of the fourth century, and everywhere added to those of the bishops, presbyters, and deacons, one of which minor orders was called "the exorcist."

That is,

"the one who casts out evil spirits."

And Mosheim affirms that this office was made necessary by the doctrine of the New Platonists, which the Christians had adopted, and which taught that the evil spirits were continually hovering above human bodies, toward which they were carried by natural and vehement desires; and that vicious men were not so much impelled to sin by an innate depravity, or by the seduction of example, as by the internal suggestions of these evil spirits.

It is certain, furthermore, that one of the almost universal objects of worship among the pagans was water—especially running streams like rivers.

They believed that a bath in these rivers,

or their sacred waters sprinkled or poured upon them, would appease the wrath of the evil spirits, and insure to them the everlasting favor of the good spirits.

I wish my readers to remember that I am not creating fiction now—but stating facts.

For ages before the Christian era, water-

worship was one of the most common of all the forms of superstition and idolatry.

Dr. Christian, in his chapter on "Sprinkling a Heathen Custom," in his work on immersion, is my authority for the following quotations, selected from many as proofs for my statement that sprinkling and pouring are older than Christianity, that they were born of superstition, and that they were introduced into Christianity from paganism.

In Thibet and Mongolia it is usual to sprinkle children with consecrated water, or to immerse them entirely on the third or tenth day after birth.

The priest consecrates the water by reciting some formula, while candles and incense are burning. He then dips the child three times, blessing it and gives it a name."

In Scandinavia it was no less remarkable that a kind of infant baptism was practiced in the North, long before the dawning of Christianity, and had reached these parts."

The custom, as practiced in India is thus

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EDITORIAL.

All Things New.

It can hardly be thought an accident that in our calendar the New Year follows upon the time which celebrates the birth of Christ. His coming made the new era, and the time of His coming is closely connected in men's minds with the turning of their thoughts to new plans and purposes and resolutions.

The world begins over again the first of January; everything and everybody gets a new start.

The Hour.

Jesus often spoke of the time of His death as "The Hour." It was to Him the supreme moment, the one to which all others led. It was more and more the subject of His thought and His conversation. It was that for which He came, to which all prophecy had pointed, on which all hope of the future depended. It was the frequent object of the devil's attack, tempting Him to abandon it. It remains to this day the principal point for his onslaughts, for His enemies try to divert attention from His death, to minimize its value and take it out of His system, putting the emphasis upon some other place than the cross. But to Jesus there was nothing in His experience or words that was of equal importance to His death. Other things had their value only by reason of His death. His teaching and example would serve but little purpose if there were no provision made by His death for removing our sins.

How good it is that we can. How many mistakes we have made; how many sins committed; how soiled is the old page we have written, the old lesson we have been laboring to learn. Most of us will be glad to turn over a new leaf—to begin again. We all believe we can do better—and we can. He Whose blessings are new every morning can and will make the New Year better than the old.

What a difference is coming made in the world! Could His worst enemy deny the transformation He has wrought in the morals and manners and standards among men? It was a great task, an impossible undertaking, a long, long ordeal. He knew it, but He knew also the vitality of a mustard seed and the transforming effect of leaven. He knew how to work and how to wait. But He saw by anticipation the travail of His soul, and was satisfied. The whole world today is feeling the effect of His coming, has been made over again. How good is the new day as each morning's sun awakens us. There is a freshness that quickens the whole being and gladdens every exercise and impulse. The old universe is passed away. Yesterday's burdens and heaviness are gone. God has a way of making the world new each day.

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So much the more do we enter with joy the work of a new year. Last year's task is done. The old year has wrapped itself about and gone to its long sleep. Our Father's voice wakens us to the life of another year. New joys, trials and victories are before us. Thankful we are that we may begin anew. God has a way of forgetting our past and so are we bidden to do. He is ours, not only to begin over, but to help to make all else anew. The advancement made, the good that has been done, is only good by comparison with the past, with conditions before He came. In comparison with what they ought to be and shall be, they provoke our best efforts for their improvement. How much suffering can we turn to joy this year? How much need relieve? How many weak hands strengthen? How many sinful lives heal and restore? How many lost souls bring into the Kingdom of our Lord? How much do to make it a new world this year? May we not buy up the time? It would make life new to many if we would begin each day with a little waiting on God! It would be a new year, indeed, to many if we can walk more constantly and intimately with Him. It would take the dullness out of each day, the drudgery out of each task, the commonness out of life, if we can live with Him. The Christian life is not new at its beginning merely, but we are buried with Him by baptism that like as Christ was raised from the dead we also should walk in newness of life.

The Hour.

Jesus often spoke of the time of His death as "The Hour." It was to Him the supreme moment, the one to which all others led. It was more and more the subject of His thought and His conversation. It was that for which He came, to which all prophecy had pointed, on which all hope of the future depended. It was the frequent object of the devil's attack, tempting Him to abandon it. It remains to this day the principal point for his onslaughts, for His enemies try to divert attention from His death, to minimize its value and take it out of His system, putting the emphasis upon some other place than the cross. But to Jesus there was nothing in His experience or words that was of equal importance to His death. Other things had their value only by reason of His death. His teaching and example would serve but little purpose if there were no provision made by His death for removing our sins.

But it was The Hour of all time, because in it God was at last fully revealed. Paul says this shows His righteousness. God's righteousness is nowhere else so fully made known. Holiness is that which excites the worship and praise of the inhabitants of glory, and this is manifested completely on the cross. To men, however, that which sounds the highest note of praise, that which reveals the tenderest and most intimate nature of God, that which makes Him a Father is His mercy and loving-kindness, His compassion for the weak, His forgiveness for the sinful, His yearning for the lost are revealed only

in the cross. Without this there is no God for a sin-stricken race, only an avenging fate. Of all hours, of all things, of all events, for all reasons Jesus puts the time of His crucifixion first. While His flesh shirks from it, His spirit rejoices in it. He speaks of it as the time for Him to be glorified. He says, "How am I strengthened?" We have not yet fully understood the cross, nor shall we ever be able to measure the importance of The Hour. It is the song of the redeemed in Heaven forever.

How Does Your Congressman Stand?

The following letters were received by Dr. A. V. Rowe, our mission secretary, in answer to letters addressed to them in the interest of the Shepherd-Kenyon Bill, now before Congress, to prevent shipping liquors into prohibition states:

United States Senate,
Washington, D. C.
December 20, 1912.

Rev. A. V. Rowe, Jackson, Miss.
My dear sir:—

I am heartily in favor of the principles of the Kenyon Bill to which you refer. It may be necessary that it should be amended in some particulars, though even of this I am not certain. The general idea behind it is sound, to-wit, that Congress ought to use its constitutional power to regulate interstate commerce in such a way as to aid rather than to obstruct the states in the execution of whatever police regulations they may adopt.

Very truly yours,
John S. Williams.
House of Representatives,
Washington, D. C.
December 21, 1912.

Hon. A. V. Rowe, Jackson, Miss.
My dear sir:—

In reply to your letter of recent date, I beg to state that when the amended Kenyon Bill, now pending in the Senate, comes before the House, it will be given my careful consideration.

I beg to remain, Very truly yours,
T. U. Sisson.

The first of these letters indicates that its author has knowledge of what is going on in Congress and has his mind made up as to his own attitude toward this temperance measure. Senator Williams indicates his approval of the bill which provides restrictive legislation against whiskey dealers and protects the people of prohibition states against the shipment of liquors into their territory. This is in accord with good morals and the best politics. It is really representative of the people of Mississippi and purposes to make effective the will of the people as indicated in all the temperance legislation of the last quarter of a century.

The answer of Mr. Sisson is altogether evasive and equivocal. He says that the bill will have his careful consideration. This is no new idea before the people or before Congress. It is not the first time it has been up, and the man in Congress who has already not given it his careful consideration and doesn't know his own mind on it,

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Seminary Letter.

First quarter's examinations are over and the names of those who passed are posted. Grades are published.

The first day of the month was missionary day.

The first thing on program is the State prayer meetings. They are held in different rooms at 9 o'clock a.m. These meetings are mainly devotional, but usually

there is a brief discussion of some vital mis-

sionary topic with particular reference to

the problems of the State. For instance,

in our last meeting the subject, "The Coun-

try Church Problem in Mississippi," was

discussed. Following these prayer meet-

ings comes the general meeting in Norton

Hall chapel at 10 o'clock. This meeting

usually lasts at least two hours and a half,

sometimes longer. After a brief devotional

service comes the report of student missions.

Various missionary enterprises in and near

the city of Louisville are carried on by the

students. This report is always very inter-

esting. Next the report of the finance com-

mittee, giving the amounts, by states, of the

offerings made by the students during the

month. Many of the students who are al-

so pastors make their offerings through

their churches. This, of course, is right,

but it cuts down considerably the totals on

this report. The offerings for the past two

months have footed up about \$200.00. Now

follows the report of the correspondence

committee, which consists of communica-

tions from men on the foreign field. After

comes the main addresses of the day, usually two. This month we had Dr. Mad-

den from Brazil, and Gillon from Tennessee.

This brought us a great message. These

monthly missionary meetings serve as a sort

missionary leaven for the whole seminary.

Students and training students receive

at the Seminary, for without the missionary

spirit all knowledge and scholarship, even

concerning the Bible, is as stale and dead

as bread without the yeast.

Dr. Giovanni Lazzi from Florence, Italy,

came at the appointed time—the 5th—and

gave us two great lectures on the subject of

"Modernism." Dr. Mullins characterized

his lecture as "brilliant, scholarly, eloquent,

informing and inspiring," and the vast audi-

ence responded their "amen" in a hearty

applause.

The following is a list of students from

Mississippi this session:

M. Bostick, J. S. Boyd, W. M. Broome,

G. S. Dobbins, J. D. Franks, M. O. Patter-

R. H. Russell, A. A. Stanley, J. A.

White, R. L. Wallace, and J. W. Weathers-

There are other native Mississippians

but they were educated in other states

and have therefore registered from these

states.

J. D. Franks.

At a meeting of the Convention Board's

executive committee last Monday, Mr. Frank-

ell, of Oxford, was elected secretary of

layman's work in the State.

Other R. D. Maun goes from Lookout

Mountain, Route 3, where his correspond-

ent may address him.

5

A Word for Mississippi College.

If there ever was a critical time in the history of Mississippi College, surely it is now. Every alumnus, student and friend of the old college should not forget its noble past, its prosperous present, and the possibilities of a glorious future. The old alumni in particular should be among the first to interest themselves deeply in the great movement.

It augurs well to see an old alumnus step forward to assume leadership. Heartfelt congratulations to Mississippi College in securing Brother W. A. McComb for the endowment work. He is able, courageous, sweet-spirited, earnest and so in love with his work that I believe the people will hear him gladly and respond willingly and liberally.

To many it may not be convenient to give at this time; it may be a real personal sacrifice; if so, all the greater value has the gift. Give anyway. It has been well said: "It is the things we can't spare which make our offerings alive." Let us all agree that Mississippi College has been, is now, and always shall be the pride of Mississippi Baptists. Let us unite in our efforts to carry on the work looking forward to the further equipment and development of a great institution of learning devoted to Christian education. Then all to the work at once in the Latin phrase, *carpe diem*.

Count on me for \$100.00.

R. H. Hudnall (Alumnus '90).
Virginia Polytechnic Institute, Blacksburg, Va., Dec. 15, 1912.

Ministers' Relief.

I am sure that the experiences of the few from whom I have heard in the matter of collections for the aged ministers' relief fund have been equally true of many others. Weather conditions were not helpful for good congregations and collections were small. Under these circumstances I am asking that our people use the first Sunday meetings of the New Year in behalf of our aged preachers, and forward collections as early as possible. With this matter off our hands, we will turn to the great mission causes with increased vigor and enthusiasm. With happy New Year to all!

MISSION SECTION

An Excellent Plan.

I notice from the Foreign Mission Journal that the Board is very much in debt and the receipts are below this time last year. Something ought to be done to get more of our churches interested in missions. Not only every church, but every member of every church ought to contribute to worldwide missions. This is the goal to be kept in view, but while we are pressing toward it, our boards are harassed with debt and the cause of the Kingdom makes haste so very slowly. In order to relieve the present situation and supply the present urgent need for money, I present the following plan for raising money which was recently adopted by our Presbyterian brethren in the Mississippi Synod in session at Oxford. According to report from their secretary of missions, it has been tried often and always successfully. It is simply this:

Let the pastor and deacons of the church secure from each member of the church, if possible, an agreement to take a sum of money, preferably a dollar; use it for some specified time—say three months—and give the profit to missions. Then secure this money from some brother, or from the bank as a loan and pay it a day when this money is to be issued out. Lend to each member a dollar with the understanding that he is to buy, sell, trade, invest in any legitimate way this money and at the time appointed he is to bring in both the dollar and the profit arising from the use of it. The dollar is to be returned to the one to whom it belongs and the increase, should there be any, to go to missions. Set a day ahead on which all are to come in and report. It is said that this plan has never brought in less than four hundred per cent. One small boy from the Sunday School was given five cents to use in this way. He bought a nickel's worth of pine, cut it into fine splinters, tied them into small bundles which he sold for five cents each. With the proceeds he bought another supply and sold it in a like manner, until when the receiving day came, he had made two hundred and sixty-four nickels, and the one first loaned him. The same plan can be employed in the Sunday Schools for missions, decreasing the amount loaned according to the age of the children.

On the whole I am averse to any patent method, such as suppers, bazaars, shows, etc., to raise money for religious purposes. Prayer and fasting would be more in keeping with the spirit of the Bible, but the above plan seems so reasonable that it ought to be successful if properly used. Of course, all we do is but the valley of dry bones, unless back of them is the love of the Master in the heart, and a great desire to win the lost. I give this hoping that some pastor who has felt in his heart that he wished to lead his church to do more toward sending out the Gospel, and yet he has not been successful in doing so, will

find it suited to his needs in getting the indifferent ones interested.

How to reach the churches that give nothing to missions is one of our great religious problems, but it would be solved if we could only reach the pastors of these churches. The pastor that is afraid to preach on missions for fear of hurting his salary will always be in want. The non-mission churches are the non-salary paying churches.

Yours for the spread of His Kingdom,
N. A. Moore.

The Bible as the People's Evangelist.

By Henry Otis Dwight.

The German Emperor has been quoted lately of saying to the president of the Swiss republic: "I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political description."

The testimony is striking, coming from such a source. To many it may have the force of a novel view of the old Book. St. Paul once set forth in a few ringing words, whose echoes have not yet died out, the living power of the Bible as being "able to make men wise unto salvation through faith which is in Christ Jesus." In these days, however, one needs to recall from time to time these facts as to the relation of the Scriptures to all efforts at evangelization of the people of the United States.

The Bible is essential in all such efforts. The effort of every preacher, missionary and evangelist is to bring the people, as Phillips Brooks so aptly urged, to "meet face to face the strong, exacting, masculine pages of their Bibles." Only thus can the wisdom of life spring daily in mind and heart as a tree springs, we know not how, from a seed so small that carelessness may destroy it.

Any representative of the Bible Society, in any part of the United States, or any other home missionary who goes from state to state, is appalled by seeing what multitudes of our people do not, as the German Emperor puts it, "hold to the Bible;" not believing that daily use of the Bible is as much a condition of vigorous life as daily eating of suitable food. In tens of thousands of homes in the United States, children are growing up who have never seen a Bible. A few months ago in one of our older states a Bible society colporter found an old woman, a native-born American and mother of ten children, who admitted without compunction that she had never had a Bible. Seven of these children, the hope of our racial future, were dead. Where were the three who still lived? The mother gave a look of anguish at the colporter and was silent. They were worse than dead! A colporter on beginning work among white Americans in a booming town of 10,000 inhabitants in Alabama had this experience: At the first house visited, there was no Bible; at the first three houses, no Bible. Then he went back and asked his boarding house

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mistress. No, she had no Bible; her brother happened to come in, and he, surprised at the question, answered as a matter of course that he had no Bible. There are churches in that town and pious pastors. Yet many of the people think that to be "life" which amasses gold but has no Bible to give light!

These are instances of destitution among our own people. They can be duplicated innumerable in every state. The situation is more grave among the immigrants, held back too often from radical and permanent reform by a church which prohibits the Bible. A Bible society colporter in Louisiana asked a man "Are you a Christian?" "A Christian! What's that?" "One who follows in the footsteps of our Lord Jesus Christ." "Follow the footsteps of our Lord Jesus Christ! I follow Father Mauritius in New Orleans!" Yet millions of people in like depths of ignorance are on every hand influencing every phase of the life of our own nation.

Such a condition would be hopeless were it not for the marvels encountered in Bible distribution among immigrants as well as native-born Americans. Wonderful examples of the power of the simple words of Scripture point to our defense against dangers, and our duty to our country. A colporter in Missouri found many people among the laboring classes indifferent to religion, and carpentry at the churches as a rich man's institution without thought for the poor. Yet these same people when offered the Bible with some guidance to its compassion for sorrow and its appeals to manliness, seized it as eagerly as the poet who cried:

"I rejoice at thy word as one who findeth great spoil." A colporter in Montana met an Indian, a graduate of Carlisle, who instantly said: "I want a Bible and I pay in hay." Without waiting for further parley the Indian started on a lopet half a mile across the fields and presently returned with a load of hay on his back. He fastened the hay at the back of the waiting wagon. "Now," he said, "I want my Bible." And he took it with joy.

If in some places there is shocking indifference to the fact, in others there is pain because there are no Bibles; "a famine of hearing the word of the Lord." This is a part of the explanation of a steady increase year by year of the demand in the United States for the Scriptures in Italian, Bohemian, Polish, Lithuanian, Russian, Greek, Roumanian and a score of other foreign languages, as well as in English. The English Scriptures (Bibles, Testaments and portions) issued in 1911 from the Bible House in New York numbered 1,274,787 volumes; an increase of twenty-four per cent over the total issue in 1910!

The increased and eager demand for the Scriptures is only a suggestion of the value of the Bible in missionary operations in America. Discernment of righteousness and sensitiveness of conscience spring from honest searching of Scripture. The more gin to feed upon the Bible, the more startling the change in their ideas and lives. ignorant and materialistic those are who be-space cannot be given here to illustrations

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of these facts. The process of uplift through sincere study of the Bible is seen throughout the annual reports of the nine great home agencies of the American Bible Society. An immigrant—Pole, Bohemian, Italian, Japanese, or what not—is converted by reading Scriptures given him by a Bible worker. Immediately, and this is the startling feature of the case, he advises his fellow countrymen to read the Bible. In time he becomes expert in persuading men.

His zeal and ability attract the attention of the Bible Society's representative and the convert becomes a tactful and zealous colporter. Soon associating with him is found a group of men who become the nucleus of a mission opened by some one of the churches, and finally the mission leads to the organization of a Bohemian, Polish, or Iealian or Japanese evangelical church which owes its origin by the grace of God, to a Gospel or Testament that fell into the hands of a man who was hungry at heart for the knowledge of God. In the United States today there are churches of native-born Americans, and more than a score of churches of immigrants, organized in different states by different denominations within the last five years as the fruit of the labors of Bible colporters.

Probably there is not a loyal Baptist in the State who does not believe that we should, at once seek to raise this \$200,000 for Mississippi College, and thus secure an additional sum of \$100,000, thus adding \$300,000 to the assets of this noble institution.

While we may be unanimous in the belief that this large sum of money ought to be secured and will be secured, it certainly removes us to undertake the task with that unanimity and wisdom of plan that will insure the success of this enterprise with a minimum of expense and time.

The securing of Brother W. A. McComb to lead in this work was very fortunate; it inspires confidence. If this great undertaking is to be carried to a speedy triumph, however, it is going to require the sympathetic co-operation of the pastors of the State.

We Baptists are learning the value of associational campaigns. It has long been apparent that the vast resources of the Baptists have seldom been touched, owing to the fact that so many of our people and churches are not appealed to nor given an opportunity to co-operate in these large affairs of the Kingdom.

Would it not be a splendid thing to get four or five pastors in each association and let them plan an "associational campaign" for the college? Let these men map out a program and call other men to their assistance, if needed, and visit every church in the association according to a systematic arranged schedule. The details of this could be worked out in each association by the pastors and each church could thus reach.

There is probably not a church in the State, if visited, and the matter earnestly presented before it, that would not respond favorably.

I am absolutely certain that a campaign of this type could be arranged for Deer Creek Association. I have no doubt that the pastors of the association would respond with enthusiasm.

One of the most efficient pastors in another State has, each year, what he calls "William Jewel College Day," in the church. The church is decorated with colors generally, some member of the faculty is present to assist, the pastor preaches a message on the subject with a view to enlisted the intelligent and enthusiastic sympathy of the church with all the larger aims and purposes of the college.

This has resulted in this church being splendidly enlisted in this vastly important sub-

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lectures which Dr. Pitt will bring to us. Yours sincerely,
E. Y. Mullins, President.

Mississippi College

Mississippi College Endowment.

By Howard L. Weeks.

It seems that the hour has struck for Mississippi Baptists to do something heroic for our college.

Probably there is not a loyal Baptist in the State who does not believe that we should, at once seek to raise this \$200,000 for Mississippi College, and thus secure an additional sum of \$100,000, thus adding \$300,000 to the assets of this noble institution.

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This has resulted in this church being splendidly enlisted in this vastly important sub-

ject of religious education.

If we should carry out this idea of "associational campaigns" for Mississippi College, each church could thus inaugurate what might be called "Mississippi College Day." Many of our churches would probably want to retain the practice, and have from year to year a "Mississippi College Day."

If some such plan as above suggested could be put into successful operation it would undoubtedly result in a speedy raising of the desired \$200,000, and also prove a mighty asset to the whole cause of religious education.

A Great Opportunity.

By Rev. L. G. Gates.

To the minds of many of us the last convention at Jackson marked an epoch with the Baptists of the State, and brings us face to face with the greatest opportunity we have ever had. Baptists of Mississippi are always eager to do the largest thing, and never satisfied with anything but the best. A privilege, opportunity and a duty is now before us; we recognize this trinity and will in the next twelve months raise the endowment for Mississippi College. On one occasion Jesus said to Peter: "I will give unto you the keys of the Kingdom," and through Peter He has said to every Baptist (Bishop) preacher, "You hold the key to the situation," even though Jesus had never said it, it still remains a fact. Brother Pastor, sound the trumpet, gather the tribes, "Cast ye up a highway and lift up a standard for the people." Our Brother McComb has his heart in this great work, and with your co-operation, sympathy and prayers, the work will be done. Let us begin now to start an educational campaign in our own churches for the sake of the church as well as for the endowment, let us prepare the way, throw open the gates and say to Dr. Provine and the commission: "Use us for the glory of God and the uplift of humanity." If each and every pastor will do his duty we will rejoice because of the ease with which so large an undertaking was accomplished.

The Sunday School of the First church, Columbus, has doubled in attendance and is well graded and provided with ample room. One cannot be much surprised at the contented appearance of these people. Pastor Gregory of the Second church is doing good work under some difficulties. It was an pleasure to attend the chapel exercises at the college with nearly eight hundred girls and speak to them a word about Jesus. They have recently enjoyed a great work of grace among the girls in which President Whitfield rejoices and Mrs. McDuffie is greatly encouraged.

TIDINGS OF THE KINGDOM

It has been the habit of The Baptist Record to give the paper each year to everyone of our foreign missionaries who went out from Mississippi. This we propose to continue. It has also been the habit of others to contribute the postage on these papers. The amount on each is \$1.04. There are eight of them. If you wish to do this for the missionaries, send it in. No further request or notice will be made of this except to announce that it has been done. If you wish to do this do it now.

N. A. Edmonds: Santa Claus has been so good to us that I can't refrain from telling it. On December 24th all mails brought a check from Fernwood of \$100, and on the same day the people of Liberty presented us with \$35.00. This all in addition to many remembrances and having paid the salary in full. . . . Things are moving along nicely and I believe we stand ready to do the greatest year's work, both at Liberty and Fernwood, that we have done since coming here. The prospects are good now at both of my churches. Yes, I resigned at Fernwood but, as often happens, the church led me to reconsider and so I am to stay for this coming year."

Rev. M. O. Patterson, Newton: "Twelve years ago I was in Columbia High School with a boy who had one of the brightest minds I had ever known. There learned to know and love Bracey Campbell. He is now principal of the high school at Georgetown, Miss. God has laid His hand upon this bright young man to preach the Gospel. It was my privilege yesterday (December 2) to preach his ordination sermon. Brother R. A. Eddleman is pastor of the church from which Brother Campbell goes out and is doing a magnificent work. Happy the church and pastor in giving such an one to the Gospel ministry. May earnest prayer go up from our churches that the Lord of the harvest shall call out our strongest to preach His everlasting Gospel."

L. L. Kemper: "A five weeks' campaign of evangelism conducted by Dr. W. E. Biederwolf and his associates was just closed in Hamilton, Ohio. An immense tabernacle, seating five thousand people, was erected. In this building the first service was held on the night of November 10, 1912, and it was crowded to its utmost capacity, hundreds being turned away. . . . It is conservatively estimated that fully 160,000 persons heard the Gospel message delivered by Dr. Biederwolf. That the words of the preacher did not fall upon deaf ears and stony hearts is shown by the fact that during the first two weeks of the meetings alone nearly one thousand souls made the decision to stand for Christ. . . . The churches of the city have had a mighty spiritual uplift and hundreds of people have been received into membership."

W. R. Cooper, Grenada: "The fifth Sunday closed the pastoral relations between myself and the First Baptist church. I have been pastor two years and two months. They have been eventful and fruitful. There has been no unpleasantness with any member of the church, but instead there has been uniform and universal kindness, and courtesy and the sweetest fellowship of the church extended me. My salary was increased twice without my knowledge or request. We have received into the church one hundred and twenty-eight by baptism and one now awaiting baptism. The church has expended \$7,000.00 and I close my happy relation with no debt on the church. I bequeath to my successor as great, as splendid a set of cultured, refined Christian gentlemen and of

TIDINGS OF THE KINGDOM

Thursday, January 2, 1913.

G. Townsend—announce the purpose to be to unify Southern Baptist sentiment and conviction on the subject of denominational education and by mutual help to increase the efficiency of all our schools.

GENERAL THEME—OUR SCHOOLS.

I. External Relations:

- (1) To the State systems of education.
- (2) To the denomination.

(a) Does the denominational school in Christian program deserve a co-ordinate place with other department's work? Is there a Biblical doctrine of education?

(b) Best method of denominational ownership, control, support, endowment, etc. Trustees, how appointed, their functions. Education commissions.

(c) Methods of bookkeeping and accounting. Expert auditors.

(d) Advertising, canvassing, by whom?

(e) To other denominational schools, clear cut definitions terms university, junior college, academy high school.

(b) The minimum equipment to entitle to entrance into each class.

(c) The number and types schools in State, proportion maintained between schools of higher and lower grade? Where put the most of strength—on primary, secondary, higher education? Schools grouped under same trustees or separate?

(d) A Baptist university in the South?

(e) Co-education.

II. Administration:

- (1) Officers of, gradation of, teaching staff.
- (2) Entrance requirements; uniform system for Baptist schools?

(a) Entrance by certificate, by examination.

(b) The diffusion of entrance credits and effects on college standards.

(c) Articulation of high school and college course, a system of certifying schools.

(e) Should Baptist academy courses be conformed to those of local state high schools?

(e) How standardize courses in academy and college? How prevent lowering of standards under guise of local needs?

(f) Special students.

(3) The curriculum.

(a) Difference in colleges for men and women.

(b) Vocational, industrial, technical courses.

These in present degree courses, or in a new degree? Comparative culture value for these studies?

(c) When to introduce electives; vocational studies?

(d) Instruction in sex hygiene.

(4) The distinctive feature of Christian schools. How far insist on these in published statements and in general attitude to the public?

(a) A chair of Christianity; Bible and Christian ethics.

(b) Bible courses required or elective; scope credits.

(c) Specific denominational instruction in secondary schools.

(d) The chapel service.

(e) Special evangelistic effort, college evangelist.

(f) College Y. M. C. A. work and the denominational boards, publications.

III. Student Life:

(1) Student government; Senate, senior council, etc.; hazing; honor system.

(2) Fraternities; sororities.

(3) Intercollegiate athletics.

(4) Dormitories, cottage system, clubs, chapter houses, etc.

IV. General:

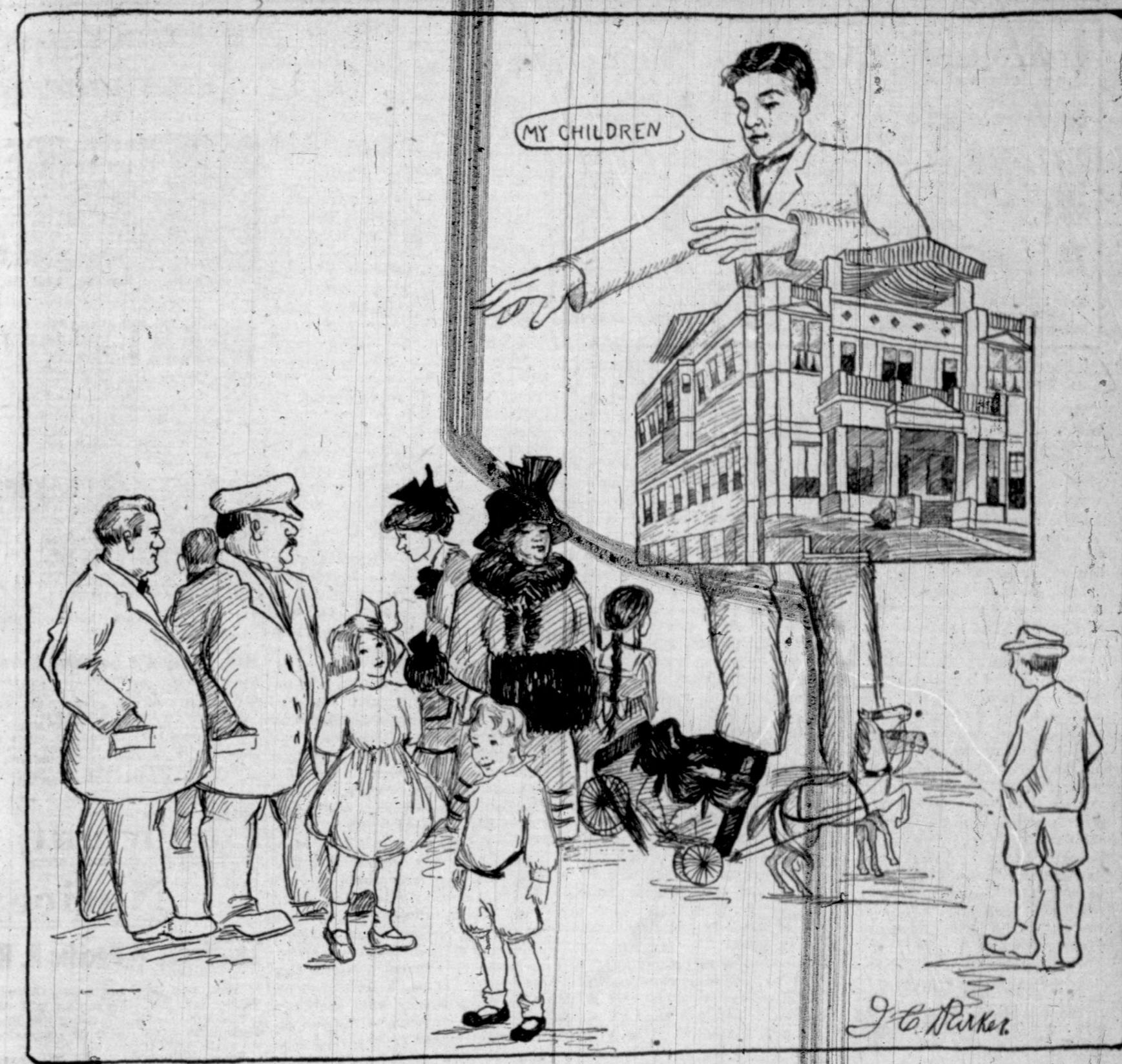
(1) Should there be a board of education of the Southern Baptist Convention?

(2) Should the association attempt a permanent organization; annual meetings, etc.

(3) Should our educational enterprise be laid before the Southern Baptist Convention year by year. If so, how?

The Southern Baptist Education Association meets in Nashville on January 24-26. The committee—E. M. Poteat, J. H. Burnett, and E.

Thursday, January 2, 1913.



The Mississippi Baptist Hospital.

Meditations of a Secretary.

Am I my sick brother's keeper? Does the Bible lay any obligation on me to hospital work in China, in America, in Mississippi?

The Hospital has no supporters to whom we may go. It is hoped each one will do his part.

In your prayers, do you carry to the throne of grace the sick in our Mississippi Baptist Hospital?

None can wear a broader smile nor carry a lighter heart than those who have pledged to the Hospital.

The people can save the Hospital several thousand dollars in expenses by sending in pledges by mail at once.

Lift the gloom from your mind this rainy day by doing what you know God wants you to do; do it now and wear a smile.

One has as much Scriptural right to refuse to give to State Missions on the ground that he has given to Home Missions as he has to refuse to give to the Mississippi Baptist Hospital, because he has contributed this will not be to the exclusion of articles from the editor and other brethren and sisters who will do us the kindness to write articles on this important phase of our work.

It was mentioned in the last issue of The Record that the Hospital had engaged space in which to keep the people informed as to what is doing in the Hospital circles, but it is hoped this will not be to the exclusion of articles from the editor and other brethren and sisters who will do us the kindness to write articles on this important phase of our work.

If the Savior in person should take your offering for the Hospital this morning what would it be? To the twelve: "He that receiveth you, receiveth me."—Matt. 10:40. To the seventy: "He that heareth you, heareth me."—Luke 10:16. Can honest Christian seeking to do the will of God give due consideration to the needs of the sick obligations to God, example of Christ and His disciples and feel easy over refusing to render the least service or give the smallest contribution to this cause? If so, may God create in him a Hospital conscience!

The little sick girl across the way died last night. Would careful nursing and skilled attention in the Hospital have saved her life? If so, why wasn't she there? Am I in any way responsible for the lack of room? Brother, sister, in His name and for His sake, fill out your

notes and send them in today. The words of Christ: "I was sick and ye visited me." "When saw we thee sick and came unto thee?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:36; 37-40. J. C. Parker.

Thursday, January 2, 1913.

Women's Missionary Union

MRS. T. J. BAILEY, Historian
Direct all communications for this department to Mrs. T. J. Bailey
MRS. W. S. SMITH, IndianSunbeam and Royal Ambassador Leader for Miss.
MISS MARION BARTON, WinonaY. W. A. Leader
MISS MARY JOHNSTON, Hartsville, College Correspondent

CENTRAL COMMITTEE

MRS. W. A. MCCORMICK, ClintonPresident
MRS. A. J. AVEN, VicksburgVice President Foreign Missions
MRS. G. W. RILEY, Houston, Co.Secretary
MRS. W. A. BURKE, State WorkJackson
MRS. RHODA ENOCH, VicksburgJackson
MRS. BESSIE E. KELLY, Personal Service DepartmentForest
MRS. T. H. LONGING, Jackson

OFFICERS OF ANNUAL MEETING

MRS. W. A. MCCORMICK, ClintonPresident
MRS. A. J. AVEN, VicksburgVice President
MRS. GEO. W. RILEY, HoustonRecording Secretary

RESPONDING SECRETARY

MISS MARGARET LACKEYClinton
All Societies of the State should send quarterly reports to Miss Margaret Lackey.
but all money should be sent to A. V. Rows, Jackson.

Dear Sunbeam and Royal Ambassador Leaders:

At the recent meeting of the State Board I was elected as State leader of this great work.

I feel the great responsibility and must have your help and prayers. When I was first called I thought I could not undertake such a work, but since praying over the matter I have decided that it is God's will and will do my best.

I beg each of the leaders to send in your reports promptly. Be sure to give the name of the leader and the number enrolled.

We are making an effort to organize fifty new societies this year. I am very anxious to get in touch with each leader at once. I shall be glad to answer any questions in regard to the work so if there is anything any one desires to know just write to me.

I am sure that Mrs. Smith has already sent out the programs and the envelopes for the Christmas offering. Let each of us observe this day and make an offering that will be acceptable to the Lord.

Most truly yours,
Mrs. J. A. Harrington.
Corinth, Miss.

EVERYBODY PLEASED.

The record of universal satisfaction made by The Record Piano Club during the past year is probably unparalleled in history. Of the hundreds of members who have received their pianos and player-pianos not a single case of dissatisfaction has been recorded. On the other hand, it would require a large book to print all the letters of praise and endorsement which have been received during the year.

This record only goes to show how intelligent co-operation and high-class business methods can accomplish results which were heretofore considered impossible. The Club has "made good" on a magnificent scale and starts off New Year with a host of friends and no enemies.

Catalogues and full particulars can be had by addressing the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Alcohol Bait.

In 1880 an old man was showing an Indian named Pokagon how to catch pigeons in their nesting places. He led him to an open pole-pen which he called his bait bed, and there scattered a bucket full of wheat. While the two men waited in ambush the pigeons rushed into the pen and forgery themselves. Then the two men entered the pen and caught about one hundred fine birds. "How did you do this?" asked the Indian in surprise. With

one eye half shut and a sly wink with the other, the old man replied: "That wheat was soaked in whisky."

Reader, are birds the only beings ensnared by the whisky bait?

Did you ever see what is called the Judas tree? It is a remarkable plant. Its blossoms appear before its leaves, and are a most brilliant crimson. The flowers flaming forth, attract innumerable insects. The bee, for instance, in quest of honey, is drawn to it; but, searching its petals for nectar, it imbibes a fatal opiate. Beneath this Judas tree the ground is strewn with the victims of its deadly fascinations.

Can you think of a more complete "Judas tree" than the licensed saloon? It allures, deceives, destroys. It is somewhat like the Venus fly trap, which is shaped as if you placed your two open palms side-by side. The surface of one palm is plastered with honey, and the other palm has sharp needles pointing outward. The silly fly, not noticing the needles, yields to the attractions of the sweets and is immediately shut in as the two palms close upon him. He is instantly stung to death by the needles. In proportion as a man is of more importance than a fly, just so much more terrible in its effects is the allurement of the saloon. Yea, and more so; for in the first instance only the unimportant life of the fly is lost, and no person or even fly will ever grieve over the misfortune; whereas, when the death-trap saloon ensnares a man by its destructive allurements, it is likely to bring destruction to his body and soul and a life of misery to his family. The result is not often immediate, but O, how appalling!

Isn't it strange that any sane person will vote for the saloon, when he knows it is the "seedbed of poverty, vice and crime"? Listen to part of the "Song of the Bar-Room," extracted from Tom Watson's Jeffersonian: "I am the licensed ally of sin. I buy from the State the right to lay dynamite under its foundations. For the price, they give me power to nullify the work of lawmakers, magistrates and rulers. Around the grief-bowed woman I threw the weeds of widowhood; but I paid for the chance to do it, and they who took my money knew that I would do it. To the lips of that desolate child I brought the wall of the orphan, but I bought the right to do it, and they who sold me the right knew what would come of it. Yes! I inflamed the murderer;

I maddened the suicide; I made a brute of the husband; I made a diabolical hog out of the once beautiful girl; I made a criminal out of a once promising boy; I replaced sobriety and comfort by drunkenness and pauperism, but don't blame me; blame those from whom I purchased the legal right to do it."

I am indebted to another writer for some of the following thoughts. A husband, with heart filled with ruined hopes, goes to revel at the beer table. Think of the cares and shadows of that wife's heart. His step dies away; so does her hope. Not thus a few years since—when was love then? His eye, now so indifferent, once lit its way to her very soul. That tongue which now speaks but to chide, once knew no language but that of love. Evil associates, then the beer garden, then drunkenness with its train of kindred voices. Friend, why do you continue to sit at the gambler's table? The room has become smoky, thick and foul. Your brain has become dull, as in the foul-scented room you are squandering your time and money. Is this happiness? Is this the realization of your childhood's dream? Think of your forsaken wife and children! True, that womanly face is not so fair as once; but the heart is as white though often sad. If bitter tears could add beauty to her cheeks, but few others would be as handsome as she. You should love this photograph of your youthful heart too well to leave her for trifles—for disgrace. Once you were loathe to leave her for one hour. Why thus changed? Who has poisoned the feast? It is the wine-cup. Then why cherish it? Will you have your wife afraid of you? In the happy by-gones she hailed your footfalls with delight; now she dreads your coming. As a silence thick and oppressive before a storm, a death-like stillness before a clap of thunder, so her heart almost refrains from beating when she hears you reeling, tottering to the door after midnight has greeted the morning hours. Then won't you, O, won't you flee from the demon destroyer that is fast chasing you to engulf your soul in a lake of fire? Go back to your wife in love and humility and make amends. Be to each other as when your hearts first beat as one. Bless God that you have each other to love and live for, and be happy. God sent you here to be happy; why make yourself miserable?

Friends, we all know the tendency of whiskey is to empty the church, to fill the jail, penitentiary and madhouse, and to supply the gallows and the potter's field. Then shall we not use our influence against it?

"A wise man feareth and departeth from evil." "O, my brother, danger lurketh in the wine-cup's wiles; To the soul it ruin worketh, And its touch defiles. Death is in the draught, my brother; Dash the cup away! Touch it not, nor tempt another In the downward way!"

Mrs. R. P. Meeks.

PISO'S REMEDY
Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

Beacon Burner FREE
FITS YOUR OLD LAMP.
100 Candle Power. Increases pure white light from (kerosene) and oil. Without gas or electricity.
COSTS ONLY 1 CENT FOR 6 BOTTLES.
We want one in every home to whom we can refer new customers. Take advantage of our Special Offer to have a Beacon Burner FREE. Write today. AGENTS WANTED.

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HEART DISEASE

MANY THOUSANDS of incurable cases at hospitals and clinics are cured at home after 3 or 4 months. Doctors failed. A great specialist will send a \$25.00 guarantee. **FREE** for 6 months.

as Six treatments for Enlarged, Fatty, Dropsey and Nervous Heart, Short breathing, Asthma, Smothering, Irregular pulse, pain, swollen ankles, etc. **FREE** for 6 months.

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BOOK OF PRAYERS
Complete Manual of several hundred choice, pointed, appropriate Prayers for Church, Prayer Meetings, Children, Family, Friends, Society, Sunday Schools, Missionaries, Girls and Boys, Sentence Prayers, Question of How and What to Pray in Public fully covered in moderate and digestible and devout Prayers. Vest Pkt size, 128 pages, Cloth \$2.50, Morocco \$3.50 postpaid: stamps taken.

The Baptist Record, Jackson, Miss.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS BY MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. SOOTHES THE CHILD, SOFTENS THE GUMS, CURES ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup. **'Tid take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.'**

Important Notice!**The Texas & Pacific R. R.**

is now open for business through Shreveport, and the public will experience no trouble in using this line, account of high water or otherwise.

The best line to Louisiana, Texas, Colorado, and the Southwest.

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THE up-to-date farmer, instead of "going to mill," owns his own grinding mill and does better grinding and saves money. He also grinds for his neighbors and often makes enough profit to pay for his mill. He owns a Monarch Mill—the finest French Burr Mill in the world. State the kind and amount of power you have, and we will tell you something interesting about feed and meal grinding.

SPROUT, WALDRON & CO., Box 440, Muncey, Pa.

75c Worth SEEDS For 25¢

BIG INTRODUCTORY SEED OFFER!
Lpk. each Golden Self-Bleaching Celery, Sweet Potato, Dutch Cabbage, Early Beet, Broad Leaved Turnip, German Collard, Big Boston Lettuce, Green Cabbage, White Cabbage, Radish, Turnip, Red Cabbage, Large Curled Mustard, Large Red Cabbage, Long Scarlet Radish, Early Squash, New Stone Turnip, Purple Top Turnip—and our Illustrated Garden Catalogue. Price 25¢. Send 75¢ in postage and get a free copy.

Seed Co. (Ltd.), 221-2 Duane Street, New Orleans, La.

Thursday, January 2, 1913.

Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes; shines without rubbing.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for childrens' shoes. Look A1. Restores color and lustre to all black shoes. Polishes with a brush or cloth, 10c. "ELITE" size, 25c. If your dealer does not keep the kind you want, send us the price for full size package, charges paid.

20-25 WHITTEMORE BROS. & CO., Albion Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

The Pastor's Salary.

I think a great cause of the difficulty of our churches in raising a sufficient amount to support well our pastors is the want of system. Our pastor's salary is the want of system. It is generally considered that it is the duty of the deacons to look after these matters and each church has from two to seven or more and the consequence is that they can never act efficiently together.

One waits for another, nothing is done. The same rule applies to committees. Churches in appointing committees, always appoint three or more and at the next meeting the committee always report that they have neglected to attend to the matter.

And a motion is made and carried to continue the committee. And at the next meeting it has still done nothing, but is ashamed to ask more time, and gets together while the church is in conference and patches up some sort of a report, and the thing is bungled through. If the churches would, as a rule, appoint a committee of one live man, something would be done in an efficient manner. So if the church would have but one deacon—a live man—he would do something. But why not have a financial secretary and let him take up a subscription one summer or fall for the pastor's salary for the next year and report the amount subscribed, say by the first of October, so that the pastor may know by that time how much he is to get the next year, as pastors are being solicited about that time of the year.

And the financial secretary having a book in which each member of the church is enrolled and the amount of subscription of each. He should be required to collect the sum as far as practicable, and, of course, credit each payment. The financial secretary should be selected annually, and by a strictly secret ballot; not by secret caucus.

W. B. Kinabrew.

It should be well understood that every member should annually pay something to the pastor. The heads of families should be required to call on the financial secretary and make a statement of what each member of the family will pay, in time for the financial secretary to report by October or November what is subscribed for the preceding year. Of course, it will be necessary for the financial secretary to have a book in which every member is enrolled and each one's subscription recorded, and also the payment of same. This book would show from year to year just what each member has done.

The Davey Tree Expert Co., Kent, Ohio.

I take great pleasure in testifying to the good and efficient work done by you in the treatment of the large trees in the yard of the Mansion at Jackson.

E. F. NOEL, Governor, State of Mississippi.

Don't delay until it is too late to save your trees. Write today for the book and arrange for a free examination.

The Davey Tree Expert Co., 109 Birch St., Kent, Ohio

THE SILENT PIANO.

Is there a silent piano in your home? If so, why not exchange for one which every member of your family can play, no matter whether they have taken music lessons or not.

Even little children of five or six years can render the sweetest music of the masters on the Ludden & Bates' Self-Player Piano.

The same instrument can be used as an ordinary piano of the sweetest tone and most perfect action by those who have studied music.

It is therefore, two instruments in one—a self-player for those who do not know one note from another, and a regular piano for use by musicians.

Write for the catalogue of The Record Piano Club and full particulars of the exchange privilege. Address the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

DROPSY

35 CALLED "INCURABLE CASES" AFTER CURE! A great specialist will send a \$25.00 Special Personal Treatment for feet, ankles, abdomen, feet, hands and fingers, weak heart, smothering, shortness of breath, insomnia, rheumatism, wonderful results. 25¢ for drops, treatment, book and many remarkable cures in your state. Describe symptoms. Relief first day. Address Dr. Franklin Miles.

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Hundreds of special offers in surplus stock of seeds and plants at bargain prices. Get our beautiful catalog and special bargain price list free. If you mention this paper when writing.

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the Knox Recipe Book—and enough Gelatin to make one hundred pounds—enough to try most any one of our desserts, puddings, salads or jellies also ice cream, ices, candies, soups, sauces or gravies. Send 25¢ for sample and stamp.

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salads or jellies also ice

cream, ices, candies,

soups, sauces or gravies.

Send 25¢ for sample and stamp.

CHARLES B. KNOX CO., 201 Knox Avenue, Johnstown, New York

**Save the Trees**

Every owner of trees in Old Dixie should write for illustrated book "Saving the Trees of the South." It tells how the

Thursday, January 2, 1913.

SUNDAY SCHOOL LESSON

By L. E. BARTON, D.D.

Man the Crown of Creation.
January 12.No. 2.
Lesson Text, Gen. 1:26-27; 2:4-25.

In the first chapter of Genesis we are given the order of creation, while in the second chapter the writer takes up the matter in a topical way in order to emphasize the creation of man and woman in his history. Christ's thirty-three years of poverty and toil and persecution was the price of a man. The bleeding brow, the bloody sweat, the scouring thongs, the mortal agony of Gethsemane, were the Lord's alphabet by which He was spelling out the value of the immortal soul which God inspired in the man of dust. The great Father was seeking His own, the pearl of greatest price, a redeemed humanity, when He came to our world on a mission of mercy. Oh, if a father has a lost son, it is not strange that he will go after him in the wilderness. The dignity of man ever is that he is the supreme creation of God and the prodigal for whom Jesus died. If we will remember that God created the body and inspired it with a soul from the breath of His own mouth, then we shall know as Paul teaches, that the body is the temple of the Holy Ghost and that we must glorify God in our bodies and in our spirits which are God's.

THE WHOLE RACE FROM TWO. According to this account and the Bible teaching that follows, all the people from all the world have sprung from these two. This story is not a parable or a fable, or an allegory, but a plain historical statement of fact. The writer plainly means to give this as the origin of the human family. Paul says that God "made of one every nation of men to dwell on all the face of the earth." Acts 17:26. Note the words "one," "every," and "all the face of the earth." This pair produced the race. This pair sinned and "brought death into the world and all our woe." All their children inherited the curse of sin and for their posterity the Savior died.

GOD COUNSELS WITH HIMSELF. "Let us make man in our image!" Why the plural, "Let us?" Why the Hebrew plural in the first verse of Genesis, "In the beginning God created the heavens and the earth?" Many will not agree with me when I say it is a foreshadowing of the doctrine of the Trinity. He is one God in three persons and that is intimated in the first sentence of His book. The subject is plural and the verb singular showing that He acts as one.

Cancer—The Treatise. The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for it, in bleeding, odor, etc. Write for today, mentioning this paper.

Florida land; suited for both fruit, and vegetables. Below the freezing line, near the growing town of Palmetto, and within one-half mile of shipping point; both rail and water. The best grape fruit section in Florida; improved and unimproved. Address, Box 202, Palmetto, Fla.

God made man in His own image, but that does not mean that God has a material body or corporal existence. It means that man possesses spiritual capacity and reason, con-

science and will power. It means that He is a moral, sentient being who can think, act, reason, love, choose and determine moral questions for Himself. Yet there remains this difference that man could do wrong and chose to sin while it is impossible for God to do wrong. But God in Christ manifested Himself in bodily form. This is the mystery and miracle of the incarnation. "He that hath seen me hath seen the Father."

Everything in God's providence seeks the welfare of men, for the ultimate purpose of course of God's glory. Christ's thirty-three years of poverty and toil and persecution was the price of a man. The bleeding brow, the bloody sweat, the scouring thongs, the mortal agony of Gethsemane, were the Lord's alphabet by which He was spelling out the deformity for us to perpetuate the deformity by willful transgression and disobedience to Christ.

The Greeks called man an "up-looker"—"anthropos." Surely this is true when we think of His origin. But if we contemplate His history and present sinful nature we must call him a Jordan, a "descender." The Jordan rises near the perpetual snows of Herman but plunges down through the valley and is lost in the blackish briny waters of death in the Dead Sea. This lesson uncovers the holy mount of purity and perfection where man found his origin.

We see this kingly being borne out of the loving purpose of the Creator, formed by His fashioning hand, favored by His overruling providence. He is composed of dust and immortality, a composite of the elements of two worlds that war in his members for supremacy. He comes from the driven purity of divine creative energy, and by his power of choice, plunged into the depths of iniquity from whence none but his offended Creator can rescue him. But after all his degradation he is still the one for whom Christ died, the one for whom the Heavenly home is prepared.

Through sleeper service to Washington and New York without change. For further information, apply or write to

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabas**.

Dr. W. R. WRIGHT
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"At Eventide There Shall Be Light." So many centuries ago This prophecy was spoken. The aged seer felt well assured, That it would ne'er be broken. We see him standing on the mount, Thrilled with the glorious sight, Grieve not, tired saint, the eventide Will surely bring thee light.

John felt its truth when age had come, His form was bent with pain, The head that leaned on Jesus' breast, Sought resting place in vain. Visions of rapture he held, A city without night, The gates of Heaven stood wide And filled his soul with light.

Dark was the time, and sad the hour, When Paul to prison went, But the Master cared not, And light to him was this message came heart, You'll go far hence to come, seemed men, dome." Worn brow, "Our Lord and King Is passing by today." "I have no sheaves to bring to him, He will not pity me; In quest of gold my life is spent, No pardon can there."

This message to his heart was born, My blood was shed for all, Come unto me and I will save If you will heed the call, Through rough the way your feet have trod I'll lead you to the golden city light."

How bright the hope now sweet the thought, That when our days are o'er, We'll follow in the steps of Him, Who has gone before. It matters not how dark the path We will with Him abide, These words our souls will ever cheer "There's light at eventide."

—Mr. E. C. Bolls.

REPORT OF RECORD PIANO CLUB

Some idea of the magnificent success which has attended the Club during the past year may be had from its annual report, which shows that it would require a railroad train of over thirty-five freight cars to carry the piano and player pianos which were distributed to Club members. Hundreds of readers have expressed their desire and determination to join the Club during 1913, and it is expected that this year will far surpass 1912 in the number of pianos and players that will be required.

The office was last flooded with letters from Club members just before Christmas. All the president and his assistants had to work day and night in order to give prompt service to all members.

The Club's cataloge with full particulars can be had by addressing the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

A Request

Always at this season of the year there are numbers of people coming from the different parts of the State

to Meridian to spend the winter—some in one way and some in another. Vast numbers of sick people are sent here to the different hospitals for treatment. It is in behalf of those that I am making the following request:

Just as soon as you know of any one coming here for any purpose expecting to be here any length of time, you will confer a favor upon them by sending their names to one of the pastors of this city immediately. I am making this request of pastors, parents and friends in general.

Many times people come here to the hospitals and remain for weeks and many times longer without a visit from any one in the city and while each pastor has a world of work to do, yet there is not one who would not make a special effort on this line. Then there are multitudes of young men and women who are here to work and they need to be looked after. Church members moving in and secluded themselves from church services. If any of you know of such at any time please let us know it, too.

W. E. Fendley.
Meridian, Miss.

A Splendid Tonic.

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Bailey-Lacy.

At the home of the bride's parents, Mr. and Mrs. J. E. Lacy, Jasper, Ala., on December 23, W. Boyce Bailey and Miss Mary Louise Lacy were married. Dr. T. J. Bailey, Jackson, Miss., father of the groom, officiated. After spending the Christmas holidays with the groom's parents, the young couple left for Nashville, Tenn., where they will make their home.

A Friend.

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The Baptist Record
JACKSON, MISS.

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will have room for four or five more young ladies after the holidays. With the new equipment and with an excellent faculty the best work in the history of the college is being done. This session eleven new pianos have been installed and the class rooms have been fitted up with tablet arm chairs. Write for information to M. P. L. Berry, Secretary, Clinton, Miss.

Thursday, January 2, 1913.

THE BAPTIST RECORD

Resolutions.

(Adopted by the First Baptist church, of Greenville, Miss., at a service held in memory of their late pastor, Wm. Benjamin Hall, on Sunday, December 22, 1912.)

Saturday afternoon, December 14, A. D. 1912, at the home in this city, while talking with a friend, the earthly life of our beloved pastor, William Benjamin Hall, suddenly and unexpectedly came to an end.

The world would speak of him as dead, but we would say that he has simply fallen asleep to awake to a more glorious life. Yet, while believing this, and bowing in humble submission to the providence of God in removing him from the scenes of this life, our hearts are full of sorrow over the severance of the sweet relationship which bound us to him.

He had reached the age of forty-one years, and had just completed the second year of his ministry among us; and, while he had every assurance of having served us faithfully and well, he entered upon the third year of his ministry, determined to render, if possible, better service, and achieve greater things for our Master. Had he lived, we cannot see how he could have been more faithful than he had been, for we bear testimony to the fact that he did what he could, and, perhaps, more than his physical condition justified.

The Club has proven such a grand success during 1912 that it will be continued and even enlarged for 1913. Catalogues can be obtained by addressing the managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Rev. G. W. Riley, Houston: "We have just closed a good meeting with Evangelist Sid Williams doing the preaching. This makes the sixth meeting 'Sid' has held with me. If anybody thinks he can't preach, go hear him. I'll tell a little secret on him since he has gone back to Texas. He has contracted the habit of reading. His sermons on faith, repentance, baptism, the resurrection and to men only were great. The meeting resulted in 21 accessions and I think a general uplift to the church. In the past two years the church has received about one hundred into her membership, raised \$6,500 for all purposes. Our congregations are good, the Sunday School graded and in good condition, and our B. Y. P. U. and Sunbeam work will compare favorably with the best. There are nine lawyers in Houston, and six of them belong to the Baptist church. The sheriff is one of our deacons, and his deputy is a Baptist; the mayor, two justices of the peace, the district attorney, the county superintendent of education, the tax assessor, three drug store owners, two doctors, and the jailor and the undertaker are Baptists. There are Baptists in every business house in town except three. In fact we are represented in every profession, trade, grade and degree in the town life. Come to see us and we will tell you the rest."

Therefore, be it resolved: That as a memorial of our love and esteem for our deceased pastor, the foregoing be spread upon the minutes of our church:

That we tender our deepest sympathy to his bereaved widow and children, with assurances that they shall abide in our love and memory; and that we further extend our deepest sympathy to his aged father, his brothers and sisters;

That a copy of these resolutions be sent to the widow and father of the deceased, and that a copy of the same be published in the Greenville Democrat, and The Baptist Record.

Wm. Ray Toombs, Chm.
R. B. Campbell,
H. N. Alexander,
J. M. Cashin,
C. E. Osborne,
L. A. Bell,
D. E. Beams,
Committee.

Resolutions.

Whereas, God in His infinite wisdom and mercy, has seen fit to remove from among us one of our most valued and beloved members,

Resolutions.

With sadness, we, the church at Clear Springs, look back on the days that once brought gladness, when we could look forward from one-fourth Sabbath until the next, when we could greet our loving and faithful pastor, W. L. Allen, of French Camp, Miss. But his time has expired, and he has gone from us to some other work where God has called him. While we know our separation is not final, yet it almost brings the sadness of death. We have learned to love Brother Allen as a brother, friend and teacher. May the rich blessings of God be upon him and make him useful everywhere he goes as he has been at Clear Springs. A blessing to all who meet him.

A Parting Word.

With sadness, we, the church at Clear Springs, look back on the days that once brought gladness, when we could look forward from one-fourth Sabbath until the next, when we could greet our loving and faithful pastor, W. L. Allen, of French Camp, Miss. But his time has expired, and he has gone from us to some other work where God has called him. While we know our separation is not final, yet it almost brings the sadness of death. We have learned to love Brother Allen as a brother, friend and teacher. May the rich blessings of God be upon him and make him useful everywhere he goes as he has been at Clear Springs. A blessing to all who meet him.

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Resolutions.

Both of these are called "complete" fertilizers, but they are very different.

Well-balanced Fertilizer (using 2-8-10)

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NITRATE OF SODA IN LBS.

ACID PHOSPHATE IN LBS.

MINUTE OF POTASH IN LBS.

100 pounds of an ordinary Fertilizer (using 2-8-10)

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100 pounds of an ordinary Fertilizer (using 2-8-10)

FILLER IN LBS.

CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can and does reach ALL the corners and creases, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of barks, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you, it sends forth a powerful, germ-killing, platina smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the various about various diseases. You can see it is reliable and fair.

Now I want you to write me and let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter on a postal to me, "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free, and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

WOMAN'S MISSIONARY UNION.

(Continued from page 13)

money on to 15 West Franklin St., Baltimore, our headquarters.

We trust that most of our societies are planning here the week of prayer and the Christmas offering. If you did not get a notice, write us at once, and we will see that you are supplied.

With the coming of January there needs to come reports from our societies for the quarter just ended. Sisters, please see that your society is reported this time, and see that the report comes in at once.

Attention, Sunday Leaders.
Please send at once a report of the

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proven to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe for only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach and will break up a fresh cold in twenty-four hours. Address S. CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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work your Sunbeam Band has done since last May, to Mrs. J. P. Harrington, Corinth, Miss. If you have no report blanks, write your corresponding secretary and she will get them to you. But, rather than wait for them, please make out a report of the work, designating it by the quarter, and send at once. May we urge that any sister who reads this will call attention to Sunbeam leaders, and ask if this report has been attended to?

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A Recommendation.

We gladly give space to the following sent by Miss Mallory from headquarters at Baltimore:

"From the Central Committee on the United Study of Missions, in compliance with the decision of the Triennial Conference held last spring in Philadelphia, there has come to the Baltimore headquarters the request that Thursday, January 9th, be observed by all Women's Foreign Missionary Societies as their day for united prayer. As this day comes during our week of prayer for worldwide missions, it is not thought expedient to ask the Baptist women of the South to use on that day any other than the one on Adoniram Judson already arranged for our societies for that day. We would, however, recommend that at that time we bear in mind that similar organizations are in earnest prayer for God's guidance in the great world-



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wide missionary problems, and that we have one special prayer for such help. This seems peculiarly appropriate at the time when our thoughts and prayer are centered upon the life work of America's first foreign missionary. May we use this particular Thursday and each day of the week as a time for especial nearness to God and may our gifts be truly Christmas offerings for His use."—Our Mission Fields.

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THE BAPTIST RECORD
Jackson, Miss.

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ADDRESS

J. L. Johnson, Jr., President

Hattiesburg, Mississippi